The People's Korea

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President KIM IL SUNG Receives Foreign Guests

JAPANESE DEL.

President Kim Il Sung May 5 received the Japanese visiting group staying in the DPRK, KCNA reported.

Present on the occasion were the members of the visiting group with Kuno Chuji, Liberal Democratic Member of the House of Representatives and Chairman of the Diet-men's League for Promotion of Japan-Korea Friendship, as its head and with Antaku Trunehiko, Socialist Member of the House of Representatives and General Secretary of the Diet-men's League for Promotion of Japan-Korea Friendship, as its deputy head.

Kim Yong Nam and personage concerned Kim U Jong were on hand.

President Kim Il Sung had a conversation with the guests in a cordial and friendly atmosphere.

On the occasion, the head of the visiting group courteously presented a gift of best wishes to President Kim Il Sung.

COLOMBIAN DEL.

President Kim Il Sung May 4 received Gilberto Espata Ioss, ex-First Deputy Speaker of the House of Representatives of Colombia, General Secretary of the Latin American and Caribbean Committee for Supporting Korea's Reunification and Chairman of the Colombia-Korea Association of Friendship and Culture, and his wife, and Octavio Vasquez Velasquez, Member of the House of Rerpresentatives of Colombia, on visit to the DPRK.

On hand were Kim Yong Nam and personage concerned Han Ik Su.

President Kim Il Sung had a talk with the guests in a warm and friendly atmosphere.

President Kim Il Sung met on May 5 the Japanese visiting group headed by Kuno Chuji, Liberal Democratic Member of the House of Representative and had a cordial and friendly talk. (KCNA Radiophoto)

After the talk the President arranged a luncheon for the guests of Colombia.

The luncheon proceeded in a warm atmosphere.

SPECIAL ENVOY OF CUBAN PRESIDENT

President Kim Il Sung Apr. 27 received Manuel Caspedes Fernandez, Minister of Mining and Geology, who was on a visit to the DPRK as a special envoy of Fidel Castro Ruz, First Secretary of the Central Committee of the Cuban Communist Party, President of the Council of State and President of the Council of Ministers of the Republic of Cuba.

Vice-Premier and Foreign Minister Ho Dam and personage concerned Li Chung Son were present on the occasion.

Also present was Arquimedes Pa'veda Godinez, Ambassador Extraordinary and Plenipotentiary of the Republic of Cuba to the DPRK.

The special envoy courteously conveyed a personal letter and gift of Cuban President to President Kim Il Sung.

The President expressed thanks for this and had a conversation with him in a cordial and friendly atmosphere.

Resolution Adopted at Int'l Juche Seminar

A resolution was adopted at the International Seminar on the Juche Idea which was held in India between April 14 and 16, according to a report. The resolution reads:

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A grand International Seminar on the Juche Idea was held in New Delhi, the capital of the Republic of India, in the period from April 14 to 16, 1979, at a reflection of the ardent aspiration and desire of the progressive peoples of the world to acquire the treasured Juche idea more comprehensively and deeply.

The seminar was attended by 85 delegates and observers from 70 countries of the world and 4 international organizations.

At the seminar, precious successes gained in studying and embodying the Juche idea were introduced and useful experiences shared.

We consider that this seminar marked an important occasion in developing the study and dissemination of the Juche idea onto a higher stage and powerfully encouraging the sacred struggle of the people for independence.

The attendants of the seminar expressed their great satisfaction with the fact that the activities to study and disseminate the Juche idea are now conducted more positively on a world-wide scale.

The classic works of the great President Kim Il Sung are published and propagated throughout the world at a time when the ardent desire of the masses of the people to learn from the Juche idea is mounting day by day.

A large number of organizations for study of the Juche idea have been newly formed in many countries and regions of the world and the ranks of the adherents of the Juche idea are steadily expanding.

National and regional seminars on the Juche idea took place briskly and scientific exchanges and contacts further increased among the organizations and persons studying the Juche idea.

According to the unanimous desire of the people and the progressive figures to form an international organization aimed at studying and disseminating the Juche idea, the International Institute of the Juche Idea was founded in April last year. The birth of the international scientific study organization concerning the Juche idea was an important event which marked a new milestone in awakening the people with the profound truth of Juche and bringing them to the accomplishment of the cause of independence.

All the facts show that the Juche idea is enlisting support and sympathy from more and more people with every passing day and spreading throughout the world for its universal truth and invincible vitality.

The Juche idea based on a new philosophical principle that man is the most precious being and that everything in a scientific world outlook which originally clarifies man's position and role in the world and a great doctrine which instills in the masses of the people the unshaken consciousness and faith that they are responsible for their own destiny and they have also the capacity for bewing out their own destiny.

The Juche idea has opened the true way of realizing the people's centuries-old desire to lead an independent life and provided a powerful ideo-theoretical weapon with which to achieve the prosperity and progress of the nation and the grandeur of the country.

The Juche idea is the correct guiding idea, guiding theory and the method of leadership for the revolution and construction in our time. It is an inspiring banner which powerfully arouses the once oppressed and humiliated masses of the people to the creation of a new independent and creative life and a guide-line which leads the struggle for independence, sovereignty and social progress to victory.

The people highly laid this great idea as Kimilsungism in connection with the outer name of the respected and beloved President.

Under the present international situation where a fierce struggle is going on between the forces of independence and the forces of domination, the Juche idea is arousing the masses of the people with the only correct guiding principle to triumphantly carry out the revolution and construction, successfully overcoming all difficulties and ordeals.

We have before us now the honourable task to deepen continuously the study of the Juche idea and disseminate more extensively this immortal idea for the victory of the cause of independence.

We express our determination to meet the requirements of the times and live up to the great expectation of the masses of the people by creditably fulfilling this worthwhile task with all our energies and talents.

We will study the Juche idea more systematically to acquire it comprehensively and more deeply while strengthening scientific cooperation among the Juche idea study organizations and individuals studying it in various countries of the world and sharing valuable experiences.

It is of great significance in the struggle for creation of a new independent life to make the Juche idea an ideological and mental pabulum for the broad working masses.

Fully conscious of the mission assigned by the times, we will extended brisk activities in various forms and ways to propagate the Juche idea.

The reality of today in which the work for studying and disseminating the Juche idea is being fruitfully intensified and developed as the days go by demands that Juche idea study organizations be set up more and their role enhanced steadily.

We will form national, regional and continental Juche idea study organizations in greater numbers in compliance with the demand of this reality and develop their work systematically, thereby uniting the ranks of the adherents of the Juche idea.

It is our commits duty to promote the work of the International Institute of the Juche Idea.

We will help in every way the International Institute of the Juche Idea in its activity so that the institute may discharge its lofty mission as an international scientific study organization.

April 15, the birthday of respected and beloved President Kim Il Sung, is the greatest national holiday of the Korean people and the most auspicious day of the progressive peoples the world over.

To celebrate this festive occasion jubilantly, we will hold every year a variety of celebration functions with a large attendance, introducing and propagating the Juche idea and its invincible vitality.

Ideology and theory have real value and power only when they are applied to the reality and serve as a weapon for practice.

The study of the Juche idea is aimed not merely at acquiring knowledge but at hastening the process of transforming the world in keeping with the requirement of an independent life.

We will strive to apply in life and practice the Juche idea and the lofty doctrine of independence and self-support clarified by this idea and to realize the complete independence of the masses of the people.

We fully support the just policy set forth by the Government of the Democratic People's Republic of Korea to achieve the country's reunification independently by peaceful means on a democratic principle and its embodiment—the most reasonable and realistic four-point proposal for reunification clarified in the recent statement of the Central Committee of the Democratic Front for the Reunification of the Fatherland. Taking this opportunity, we express our firm solidarity without with the Korean people in their righteous struggle for early realization of the independent and peaceful reunification of the country.

We also render our active support and encouragement to the peoples of all countries of the world struggling for the creation of a new independent life.

We are convinced that this resolution of the International Seminar on the Juche Idea will win the unanimous approval of the progressive peoples and broad public circles of the world and will bring about positive results.

No force on earth can block the way to be followed by the people who, enlivened by the great truth of the Juche idea, are fighting on along the road of independence indicated by the Juche idea.

Let us march forward vigorously, under the unfurled banner of the Juche idea, towards eradicating all manner of exploitation and oppression, subordination and domination and building a new world, free and equal.

Long live the Juche idea!

New Delhi, April 16, 1979.

DPRK Nixes "Simultaneous UN Membership," Plans to Pay Off Debts in 5 Yrs.

Kim Yong Nam, Member of the Political Committee of the Central Committee of the Workers' Party of Korea, May 7 met a Japanese journalists group which came to Pyongyang to cover the 35th World Table Tennis Championships. Major dailies here carried the interview on May 8.

In the interview, Kim Yong Nam hit the south Korean side, saying that the south Korean authorities are seeking the fixation of the division.

Commenting on the suspended north-south dialogue, he said, "we always open the door for the talks."

Touching upon the normalization of relations between China and the U.S., he said: Now that the U.S. declared not to seek hegemony in Asia, it should not do so on the Korean Peninsula, too, and withdraw its troops stationed in south Korea.

Asked whether the recent visit of the U.N. Secretary General to Pyongyang would change Pyongyang's opposition to "simultaneous U.N. membership," Kim Yong Nam flatly denied such a possibility.

He stressed the necessity to enter the U.N. as a single state under the name of the Confederal Republic of Koryo.

Referring to the anti-"government" struggles of the south Korean dissidents, he said: The demand of the struggle in south Korea is justifiable and we express our support to the struggle with the just cause.

On socialist economic construction, Kim Yong Nam indicated that the DPRK is now pushing ahead with the preparations for large-sized trading cargo ships.

Now the DPRK has a capability to produce more than 20,000-ton class ships by its own technique, he stressed.

Saying that expansion of ports is under way, he stressed the DPRK gets fully prepared for the expansion of trade.

Kim Yong Nam said the 2nd 7-Year Plan(1978-84) is successfully being carried out.

He clarified the first-year results: 19,000 mil. kwh of electricity forginal target figure during the 2nd 7-Year Plan 60,000 mil. kwh); 60 mil. tons of coal (70-80 mil. tons); 9 mil. tons of cement (12-13 mil. tons); 4.5 mil tons of steel (7-8 mil. tons); and 4 mil. tons of chemical fertilizer.

The 2nd 7-Year Plan is sure to be overfulfilled, he stressed.

The Japanese English-language daily "Japan Times" May 10 reported that the DPRK aims to pay off its entire foreign debts in the next five years, quoting an AP dispatch from Pyongyang.

According to a report, Prof. Lim Kwan Sam, an economic specialist at the People's Economic Institute disclosed this in the interview with an AP correspondent.

He cited the 1984 date for final repayment in an interview.

"In the near future, we can pay our debts by construction of port facilities and shipbuilding and increasing the numbers of products we export," he said and continued:

All these goals are included in the country's 2nd 7-Year Plan, which began in 1978 and runs until 1984.

Pyongyang Discloses U.S. Air Invasions, Bombing Exercises

Pyongyang hit the U.S. on May 3 for its intensification of espionage reconnaissance flights over the DPRK and increase of military exercises in south Korea.

Pyongyang's charge came in a commentator's article in Rodong Sinmun (organ of the CC of the WPK). The article says:

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According to materials available, the United States sends the "S.R. 71", high-speed, high-altitude reconnaissance planes to conduct a systematic espionage against the area of our side, flying from the east to the west above the area near the Military Demarcation Line and frequently crosses the extension of the Military Demarcation Line and intrudes the economic waters on the east and west seas of our country. The espionage flights by reconnaissance planes of the U.S. forces numbered 54 and its intrusions across the Military Demarcation Line and into the economic waters numbered 29 in the four months from January to April this year, indicating a sharp increase.

Meanwhile, "B-52" strategic bombers based on the Guam Island in the Pacific frequently fly into the air above south Korea for "terrain familiarization" and bombing exercises.

This kind of exercises of "B-52" strategic bombers showed a steep increase in the first four months of this year: 29 cases involving 57 planes. This is nearly equal to those last year in the number of the exercises and the planes involved.

Noting that such espionage acts and military exercises on the part of the United States are grave acts increasing tension in Korea and jeopardizing peace, the article goes on:

This shows that the United States, for all its talk about its concern for peace in Korea, is, in fact, still hastening war preparations against our country, especially preparations for a nuclear war.

Such hostile and military actions of the United States are the basic fact of aggravating tension in Korea and menacing peace.

The habitual outcry of the United States and the south Korean authorities over "threat of southward invasion from the north" is nothing but a fabrication designed to justify such acts of theirs and divert elsewhere the attention of the people.

The arms reinforcement of the United States in south Korea and its new reconnaissance and bombing exercises clearly reveal its intention to step up war preparations in south Korea behind the curtain of "troop pullout", perpetrate the occupation of south Korea by its forces and freeze the division of Korea to create two Koreas.

The article goes on:

The fact that the United States is carrying on high-altitude espionage against our country and staging bombing exercises with strategic bombers in south Korea, increasing their number this year, is a challenge throwing a dark shadow on the peaceful unification in Korea.

When the north-south dialogue began, the U.S. authorities declared that they "welcome" it. If the United States wanted to honour its words, it should have discontinued its hostile acts espionage and bombing exercises against us and its arms reinforcement.

But, far from stopping them, it is intensifying them. It even went the length of staging against our Republic the military exercise codenamed "Team Spirit '79" which was said to be "the largest in scale in history."

The south Korean authorities, though they responded to the proposal for dialogue with us, laid obstacles in the way of it from the very day of contact, and these days are committing acts of openly leading it to a rupture. This is unthinkable apart from the military backing of the U.S. imperialists.

The double-dealing stance of the United States whose deeds do not agree with its words indicates that it is pursuing division and war, not peace in Korea and a peaceful solution of the Korean question.

The article stresses:

If the United States truly wants peace in Korea and her peaceful reunification, it should discontinue arms reinforcement and war exercises in Korea and withdraw from south Korea, taking along the nuclear weapons and all other lethal weapons in accordance with the demand of the world people and its own commitments.

And it should not encourage the south Korean authorities in the manoeuvres for perpetuating national split and should renounce acts obstructive to the cause of the reunification of our country.

The south Korean authorities must give up the treacherous acts for leaving the land of south Korea at a colony and military base of the United States and freezing national split and turn up at the dialogue with us which has already been held several times.

If the United States ignore the desire of our people and persist in the acts against the demand of the times, it will stand further exposed before the world as a sinister disturber of peace and face the denunciation of our people and the world people.

S. Korean Journalists Sentenced To Servitude

Twenty-five members of the "Tong-a Struggle Committee for Defending the Freedom of Press" and families of the ex-journalists of "Tong-a Ilbo" staged a protest demonstration in front of the Tong-a Ilbo newspaper company on May 9, demanding the release of all the political prisoners.

Their demonstration was aimed at protesting against the unjustified ruling of the Seoul district criminal court against 7 members of the Tong-a committee.

The families of the accused and the ex-journalists on that day carried placards reading "no security without democracy."

As they staged the demonstration

Photo shows wives of ex-journalists of "Tong-a Ilbo" being taken away by the police squad on May 9.

downtown Seoul, many passersby paid attention to the demonstration. So, the puppet authorities mobilized a police squad and demonstrators were walked away.

Earlier that day, 7 members of the Tong-a committee including Chairman An Jong Pil of the committee, were sentenced to prison terms, ranging from 2 years and 6 months to a year and 6 months, by the Seoul district court, finding them guilty of violating "emergency decree No.9".

According to the "decision," the accused belonging to the committee, published a pamphlet explaining the anti-"government" activities of the committee to inform the public of the activities of the accused.

In the pamphlet they also urged abolition of "emergency decree No. 9" and, the "decision" said, they were found guilty of the charges of violating "presidential emergency decree No. 9" by issuing any kind of anti-government" activities.

The struggle committee was formed in 1974 by ex-journalists of Tong-a Ilbo, who were dismissed because of their demand for freedom of the press.

The committee has around 140 members.

They have continued struggles demanding freedom of the press, democracy and opposing their unjustifiable dismissal.

Commemorating the 6th anniversary of the formation of the Tong-a Ilbo" being taken away by the police squad on May 9. struggle committee, the members in their organ the facts—on students demonstrations and statements by the dissidents from October, 1977 to September, 1978—which had not been reported in south Korea.

At the trial, they condemned the press in south Korea as "government controlled." Stressing that it is a justifiable act to report on facts the people should know, they challenged the judges. Their challenge, however, was turned down.

At the trial on May 7 all the lawyers refused to attend the court, protesting against an unfair trial.

Kim Dae Jung Walked Away

South Korea's ex-"presidential" candidate Kim Dae Jung May 7 was taken to his residence from prosecutors office and was questioned for more than 4 hours on charges of violating a "presidential emergency decree" banning political activities, Yonhap was reportedly interrogated about a statement he and of their demand for freedom of the press.

The committee has around 140 members.

They have continued struggles demanding freedom of the press, democracy and opposing their unjustifiable dismissal.

The statement strongly opposed Carter's forthcoming visit, saying we reckon that a U.S. president visited south Korea in the past, the Pak 'regime' made full use of his visit for the justification of its dictatorship.

This was Kim Dae Jung's third questioning by the authorities taken to his residence from prison last December. He had been serving a five-year prison term for anti-"government" activities from March 1976 to last December.

Quaker leader Ham Sok Hon was also questioned for more than three hours on the same charges as Kim Dae Jung.

South Korean dissidents condemned these interrogations of the leaders as aimed at the suppression of anti-Pak Jung Hi criticisms before Carter's visit.

At International Juche Seminar Held in India

Unfading Banner Leading Cause of Independence to Victory

Keynote Report by Yaya Bagayogo, Director of IIJI

Yaya Bagayogo, Minister of Information and Telecommunication of the Republic of Mali and Director of the International Institute of the Juche Idea, made a keynote report titled "The Juche Idea Is the Unfading Banner Leading the Cause of Independence to Victory" at the International Seminar on the Juche Idea which was held in India between April 14 and 16, according to a KCNA report.

Follows the gist of his report:

The correctness and might of the Juche idea have been proved more clearly by the important events which have occurred in the international arena in recent years.

The Juche idea has become a powerful weapon for accelerating the forward movement of the times and the victory of the cause of independence, and it is widely spreading throughout the world with a great attraction, for it illuminates the most correct way of the struggle for independence, sovereignty and social progress.

Way to Realize Age-Old Aspiration of Peoples For Independence

As the Juche idea teaches, independence is most precious for man, which cannot be exchanged for anything.

The respected and beloved President Kim Il Sung said:

"Independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little from an animal."

The history of mankind is that of the struggle of the working masses for independence.

As the respected and beloved President Kim Il Sung has stated in this regard, in the age of independence.

The founder of the Juche idea —This is an important event of lasting world-historic significance in the development of human thought and in the accomplishment of the people's cause of independence.

The Juche idea has fully elucidated the position and role of man in the world for the first time in the history of human thought, and on this basis, a new original world outlook has been established and a scientific doctrine has come into being which incorporates into one system ideology, theory and method to thoroughly defend and materialize the independence of the masses of people.

The great significance of the founding of the Juche idea also lies in having opened up a new stage in the struggle of the people for independence.

The Juche idea freed the people from all sorts of ideas of slavish subordination which became the consciousness of independence and made them realize the great truth that they are the master of their destiny and have also the capacity for shaping their destiny.

The Juche idea and the ideals of independence and self-support clarified by this idea indicate to all the world people the most correct way of defending the dignity of their country and nation, achieving prosperity and progress and leading an independent life.

The Juche idea teaches the great truth that in order to successfully build a new society and lead an independent and creative life people should think and act on their own faith, instead of following others blindly, and solve all things by themselves, believing in their strength, instead of relying on other's strength.

Guideline in Struggle For Sovereignty, Independence and Building Of New Society

The Juche idea provides the correct idea, theory and method of guidance leading the people to victory in their struggle for sovereignty, independence and the building of a new society.

1) GUIDING THEORY OF REVOLUTION AND CONSTRUCTION

The Juche idea, as the respected and beloved President Kim Il Sung has clarified it, in a nutshell, the concept that the masses of the people are the masters of the revolution and construction and that they are the power propelling them, in their words, one is responsible for, and has the capacity to carve one's own destiny.

The respected and beloved President Kim Il Sung has stated in this regard:

"The Juche idea is based on a philosophical principle that man is master of everything and decides everything."

The philosophical principle of Juche gives a scientific elucidation of the position and role of man in the world.

It establishes the independence of the world and the main factor decisive in the development of man is a social being with independence and creativity. It further clarifies that the masses of people adopting the attitude of independence towards the revolution and construction; and the attitude of master finds its expression in the independent and creative activity.

The Juche idea which defines the independent and creative stands as the fundamental stand and method to be adhered to in the revolution and construction, is the great idea that discards the servile outlook on history, fatalism and dogmatism and to take quite correct attitude and standpoint towards the revolution and construction of their own country; it is the scientific guiding principle which illumines the road for them to carry out the revolution and construction by themselves on their own responsibility.

As clarified by the Juche idea, independence is the life of a country and a nation.

Implementing the principle of independence in politics, self-support in the economy and self-defence in national defence is precisely the way of achieving independence all-roundly as required by the Juche idea.

Independence, self-support and self-defence—it is a correct principle to be firmly adhered to in the revolution and construction, if we are to wipe out the humiliation from the old days when national subjugation and inequality prevailed and to create a new history of independence.

2) GUIDING THEORY OF REVOLUTION AND CONSTRUCTION

The respected and beloved President Kim Il Sung, embodying the philosophical theory of Juche in the struggle for independence, set forth a scientific guiding theory.

The revolutionary theory and strategy and tactics of Juche are evolved with the working masses as the central factor and mainstay set on the basis of their role. Herein lie their essential feature, originality and the source of their invincible might.

The theory of Juche newly elucidates, on the basis of the class and party principle of evolution, various problems including the essence and source of the struggle to transform nature and society and the factors for the victory.

The theory of Juche holds that the revolutionary struggle is, in essence, struggle of the working masses to defend their independence and it results from the restriction of the independence of the popular masses.

It sets forth that the most decisive of victory in the struggle for the building of a new society is the strength of the popular masses, the internal factor.

The strategy and tactics of Juche is the strategy and tactics of solving all problems arising in the struggle for independence in the way of enabling the role of the working masses, proceeding from the fundamental principle that the whole popular masses are the driving force of the revolution and construction.

When we mention the guiding theory of Juche, we must emphasize that it is the basic guiding theory clearly showing the tasks of all stages of struggle for realizing independence and the ways for their implementation.

The establishment of the theory on the anti-imperialist, anti-feudal democratic revolution by the Juche idea provided the people in the colonial and semi-colonial countries with a correct guiding compass to overthrow the imperialist colonial rule, achieve their national independence and build a new society, free and happy, by their own efforts.

The original theory showing the new road towards socialism holds an important place in the guiding theory of Juche.

The guiding theory of Juche shows how the former colonial or semi-colonial countries should carve out a new road towards socialism with the working masses as the central factor.

It is entirely attributable to the respected and beloved President Kim Il Sung that the course and ways and means for fully realizing the independence of the popular masses after the establishment of the socialist system have been scientifically elucidated.

The socio-political independence of the masses of the people is realized when the socialist system is set up. However, there still remains the task to free the people completely from the fetters of the obsolete ideas and nature. In order to fully realize the independence of the popular masses, therefore, it is necessary to continue the struggle for the liquidation of the legacies of the old society and for the capture of both the ideological and material fortresses, even after the socialist system is established.

The theory of Juche teaches that the three revolutions, ideological, technical and cultural, should be carried out in order to capture the ideological and material fortresses, the ultimate goal for the building of socialism.

The theory of Juche of Juche Idea is a guiding compass leading the history and cause of fully realizing independence of the masses of the people ushering in a new era.

3) METHOD OF LEADERSHIP TO REVOLUTION AND CONSTRUCTION

The respected and beloved President Kim Il Sung has given the correct scientific and revolutionary method to train the masses, to unite and mobilize the masses with an effective weapon for fulfilling the cause of independence and along to victory.

The fundamental requirement of mass movement developed by the Juche idea is that the masses should be led to maximize their activity as creative stands and play their part with responsibility as masters of the revolution and construction.

The Juche idea of leadership gives comprehensive answers to all fundamental issues arising in organizing and mobilizing the popular masses in the revolution and construction—from the fundamental principle of mass leadership to the work method and style of the functionaries.

The mass line is the fundamental principle of mass leadership.

The new method of leadership is a powerful weapon to accelerate the revolutionary struggle and the building of a new society by enhancing to the maximum the responsibility and role of the masses of the people, the principal factor in the revolution and construction.

Let Us Bring About New Turn in Study, Dissemination of Juche

The Juche idea has now become the main idea of our era, and it is an irresistible trend of our time to study this idea.

Indeed, the Juche idea is the powerful mental force which accelerates the forward movement of our times when the freedom-seeking and humiliated people have emerged as the masters of the world.

We must first of all strive to acquire the Juche idea in greater depth and scope.

The International Institute of the Juche Idea is entrusted with a very important mission to study, explain and propagate the Juche idea.

We will live up to the expectations of the progressive people who are studying the Juche idea by actively helping the institute in all its activities including the publication and dissemination of the classic works of the respected and beloved President Kim Il Sung and its organ, "Study of the Juche Idea."

We should not only study and disseminate the Juche idea but also join the masses in their struggle to apply the Juche idea to life, and thus creditably meet the centuries-old aspirations of the people.

Unity and co-operation among the progressive countries are very important in the struggle of the peoples for independence.

We will do our best to strengthen the unity and cooperation among the countries of the non-aligned and developing countries and always stand together in their common struggle for independent national development against foreign-imposed domination.

Ever since its founding, the Government of the Democratic People's Republic of Korea has maintained the fair and reasonable policy of reunifying the country independently and in a peaceful way on a democratic principle and exerted every concrete effort for reunification.

Through the statement of the Central Committee of the Democratic Front for the Reunification of the Fatherland in January this year, the Government of the Republic put forward the new four-point proposal for national reunification.

We express our full support for the new proposal on reunification, the embodiment of the policy for independent national reunification proposed by the respected and beloved President Kim Il Sung.

Long live the great Juche idea!

Malian President Traore Greets Int'l Seminar

Moussa Traore, General Secretary of the Malian People's Democratic Union and Head of State of Mali, sent a message to the International Seminar on the Juche Idea held recently in New Delhi, accordind to a KCNA report.

In his message he extended warm congratulations to the attendants of the seminar and noted that an important seminar was held in India soon after the congress of his party which decided to build an independent and planned national economy. This, he said, is an excellent illustration of the similitude of our thought with the Juche idea which embodies the principle inspiring the Third World movement under the unified banner against imperialism, colonialism and racism.

I take this opportunity to renew to the respected and beloved, great leader President Kim Il Sung my profound feelings of friendship. I wish for his long and happy life so that he may continue to illumine for a longer time with his wise ideas the road of the people engaged in the struggle for freedom and progress.

He wished the seminar shining success and the hero Korean people great success in their just struggle for the independent and peaceful reunification of their country.

Inaugural Address

By Indian Deputy Premier Jagjivan Ram

Jagjivan Ram, Deputy Prime Minister of the Republic of India, made an inaugural address at the international Seminar on the Juche Idea which was held in New Delhi from April 14 to 16, according to a KCNA report.

In the inaugural address the Deputy Prime Minister said that the seminar provides an occasion to study the Juche idea which has attracted much attention around the world, and on the strength of which the people of the Democratic People's Republic of Korea have fashioned a commendable programme of socialist economic reconstruction of their country. He went on:

From the little that I have been able to study the Juche idea, basically, it aims at trying to find independent solutions for the specific problems of one's country and not copying foreign styles or imitating foreign models. He said that to quote the author of the Juche idea President Kim Il Sung, it means in short to live by one's own head and by one's own strength, without following others blindly or trying to live with help from others. He added: It is this emphasis on the self-reliance of each country, and the formulation of specific solutions for those problems which do justice to the genius and special requirements peculiar to each country which, I think, is the heart of the Juche idea.

He said that the Democratic People's Republic of Korea has sought to develop a socialist economic structure in the country to give a specific Korean shape to this idea.

The history of our times—even the history of the human movement itself—bears out that any attempt at revolutionary transformation must take into account the characteristics and the peculiar needs and circumstances of the existing society. Since each of these conditions is vastly different from the other, it would mean that new models of growth and development, new institutional frameworks, would have to be devised to suit the specific situations.

He said one hears of a vast variety of applications in the Korean people of the principle of self-reliance, of the principle of independent thinking in finding independent solutions not only for social but even for technological problems. But, he went on, what is perhaps of general application is the basic approach to the task of socio-economic reconstruction in one's own country as their own masters; further, that revolutions can neither be exported nor imported.

I am told that efforts are also being made in Korea to formulate a political and administrative framework which seeks to reconcile the interests and safeguards revolutionary fervour with the need for self-reliance. To the extend that the spirit of self-reliance also calls for the sort of independent approach which the Juche idea advocates, we can draw our own lessons.

Need for Independent National Economy (3)

As the Juche idea indicates, the masters of the revolution and construction are the masses of the people, and they should take a responsible attitude, worthy of masters towards the revolution and construction. Without economic self-reliance, that is to say, without building an independent national economy, it is impossible to meet the people's growing material demands and materially guarantee a real role for them as masters of the state and society.

The people should be masters not only in political life but in economic, material life. To this end, it is necessary for each nation to build an independent economy. As the masses of the people are responsible for their destiny, they have to hew out their destiny.

An independent national economy enables the people to lead an abundant material life on their own, and suits the real nature of the people as masters of everything.

Labour in itself is an independent activity through which material wealth is created. One of the distinctions between man and animals is that man creates the necessities of living through his labour creative activity and adapts progress and leading an independent life.

If the people don't create the necessaries of life by themselves, and are dependent for them on others, they cannot maintain their independence and will have to live a parasitic life, unlike beings so that they have to live shackled to others.

Only when a country builds an independent national economy so as to create material wealth by itself can it satisfy the needs of the people's living, and guarantee materially the people's role as masters of the state and society, thereby making their rich and prosperous.

President Kim Il Sung stated:

"In order to consolidate the country's political independence and ensure independence completely, it is necessary to build an independent national economy.

"Economic independence is the material basis of political independence and sovereignty. The building of an independent national economy is essential for consolidating national independence, winning sovereign rights and providing a bountiful material life to the people."

The importance of economic independence is the material foundation for political independence. A country which is economically dependent on outside forces cannot maintain its political independence. Only when it is free from the control of other countries; an economically independent nation can be free itself from colonial slavery politically.

The history of the world shows that a country is not self-supporting in the economy and is dependent for its economy on other countries, it cannot manage the national economy and hold in check the interference of outside forces. Inevitably, such a country cannot but become a country politically subjected by other countries.

Self-reliance in the economy is a guarantee for a country to promote social and political and economic relations with other countries.

Third World countries are now going in many ways to build an actually "non-alignment", after winning independence by freeing themselves from the colonial yoke. Political independence of these countries is guaranteed only by a solid self-supporting economy.

The building of an independent national economy is also the basic guarantee for a country to eliminate its economic backwardness which continues the way of unequal relations between nations, build socialist and communist society successfully.

One of the causes of inequalities between nations is the backwardness of economy. A colonial revolution does away with exploitation and oppression by foreign capitalists. But inequalities between nations in the age dissipate completely when the socialist revolution triumphs in various countries and the world through the amalgamation of nations in one way or another. Economic backwardness is the main cause of inequalities between them, it is, therefore, necessary for the nations liberated from exploitation and oppression to build quickly developed independent national economies.

To build an independent national economy in a country is the main conflicts with economic cooperation between states, nor it means buildings an economy in isolation. What we have to reject is a great power chauvinist tendency to check the independent and comprehensive development of the economies of other countries and, furthermore, to subordinate their economies on the pretext of "economic co-operation", and "international division of labour." Mutual cooperation should be based on the building of an independent national economy in each country, and this alone makes possible a steady expansion and development of economic co-operation between states on the principles of complete equality and mutual benefit.

Today, the peoples of Third World countries are hard at work constructing their countries. It is not an easy task for them to build an independent national economy. They are short of funds and technicians needed for the building of their economies because of historical conditions.

The peoples of Third World countries who had been harshly exploited and oppressed by imperialism, share a community of interests in their struggles. They are waging struggles to eliminate an old colonial rule of slavery, establish a new economic system and build an independent national economy.

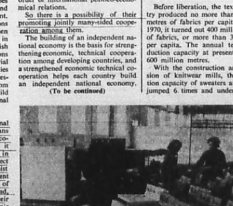
They are also fighting for establishing a new order of international relations by close unity and co-operation, an old order of international politico-economic relations.

So there is a possibility of their promoting jointly many-sided cooperation among them.

The building of an independent national economy is the basis for strengthening economic, technical cooperation among developing countries, and a strengthened economic technical cooperation helps each country build an independent national economy.

(To be continued)

On the basis of firm economic foundations, the people in the DPRK have become masters in not only political but in economic life. Photo: the Ryongsong Machine Plant in Hamhung



Washing machines are mass-produced

Light Industry Satisfies People's Demands for Consumer Goods

A modern light industry embracing all domains such as textile, foodstuff and daily necessaries production and shoe- and paper-making has been set up in the DPRK, which meets by itself the demands for all consumer goods ranging from piece goods to articles for cultural use and exports a great quantity of products.

Before liberation, the textile industry produced no more than 14 centimetres of fabrics per capita. But, in 1970, it turned out 400 million metres of fabrics, or more than 30 metres per capita. The annual textile production capacity at present is about 600 million metres.

With the construction and expansion of knitwear mills, the production capacity of sweaters and jackets jumped 6 times and underwear and hosiery by between 60 and 80 per cent during the 6-Year Plan period (1971-1976).

Large cornstarch factories have been built in all the provinces and comprehensively mechanized rice and cornmeal mills, flour mills, fruit and vegetable processing factories built in all cities and counties to boost foodstuff production 2.4 times in 1976 as against the target set for the 6-Year Plan (1971-August 1975).

In daily necessaries industry, a wide variety of fine-quality products such as washing machines, refrigerators for domestic use, radio and television sets, bicycles and many other high-class articles for cultural and domestic use are put out in large quantities.

The target of daily necessaries keep-frogged more than 200-fold in 20 odd years after liberation and has doubled in the period of the fulfilment of the 6-Year Plan.

Upwards of 1,000 locally-run industrial factories cropped up in a few months after the June, 1958, plenary meeting of the Central Committee of the Party which decided to build locally-run industrial factories in each city and county. At present, local industry represents more than a half of the town consumpcion goods production.

While equipping the large-scale light industrial factories with latest technique, the DPRK has incessantly improved the technical equipment of the locally-run industrial factories to accelerate the modernisation of local industry.

Vinalon and vinyl chloride industries using smakeless coal and limestone rich in the country as their basic raw materials made further development during the 6-Year Plan period, their annual production capacity going up to 50,000 ton marks respectively.

(KCNA)

WCC Report on Situation of Human Rights in S. Korea, 1978 (1)

The Geneva-based World Council of Churches on Apr. 24 published a Report on the Situation of Human Rights in South Korea, 1978. This report originally consists of three parts:

Part One: General Analysis of the South Korean Human Rights Situation.

A. The Political Situation
B. Economic Growth Under the Park Regime
C. Suppression of the Freedom of Speech
D. The Academic Community
E. Interference with Freedom of Religion
F. Restriction of Freedom to Travel Overseas

Part Two: Violation of the Person

A. Torture and Inhuman Treatment of Detainees
B. Police Brutality
C. Harassment: Arbitrary Interference with Daily Life
D. Lack of Due Process of Law
E. Treatment in Prison (of Political Prisoners)
F. "Communist" Labeling

Part Three: Case-by-Case Documentation of Human Rights Violations.

This report has been compiled by the Task Force for Human Rights in south Korea, a human rights group in south Korea, with the help and efforts of various people. It is an authentic description of the situation and events occurring in south Korea during 1978.

The People's Korea will introduce here the detailed excerpts of Part One and Two in a series. Follows the first installment:

☆ ☆

Part 1: General Analysis of S. Korean Human Rights Situation

The costs of economic growth for the south Korean people have offset its benefits. The political and social costs are especially serious, and the human rights situation in south Korea is directly affected by the process of economic growth.

The basic concept and strategy of south Korean economic growth depends upon so-called "strong political leadership" or "political stability" on the political level; the mobilization of the population as cheap manpower resources on the social level; and heavy dependence upon foreign capital, especially from the United States and Japan.

Furthermore, multinational corporations from the U.S. and Japan have shaped the basic process of economic growth, affecting U.S. and Japanese policies toward Korea, as well as the policies of the south Korean government for economic growth.

A. Political Situation

From the Military Coup of 1961 to the October 1972 Yushin System

In the name of economic development and national security, General Park Chung-hee and his military band took power by military coup in 1961. Although "civilianized" due to pressure from the U.S. government, the political power has continued to be controlled by General Park, who merely took off his uniform along with hundreds of other military officers who joined his military regime.

To maintain power, Park created political instruments such as the Korean Central Intelligence Agency, which has more power than the U.S. FBI and CIA combined. The KCIA has no limit to its powers, even under laws made by other political structures such as the National Assembly. The KCIA has a function similar to that of the secret police in a totalitarian state. It has become one of the chief instruments of political repression, not only of the political opposition, but also of the general populace.

To continue its power, the Park regime needed political funds, and it became the most corrupt regime in the history of Korea.The scale of corruption has been international as well as domestic, involving politicians and business executives of foreign countries such as the U.S. and Japan.

The Park regime sought to find its legitimacy in national security and economic development. But Park has failed to build political support among the Korean people in a democratic atmosphere. His regime has been seriously challenged by the people in presidential elections.

In the 1963 election Park got 46.7 % and the former president—the main opposition candidate—received 45.1 % of the vote. In the election of members to the National Assembly, Park's party won 110 of 175 seats—with only 32.4% of the votes. (This was due to division within the opposition.)

In 1969 Park, feeling insecure in his power, subverted the legislative process, through amendment to the constitution allowing the president a third term in office. This was decided in a secret session of the National Assembly which excluded all the opposition members.

In the 1971 election, opposition candidate Kim Dae-jung received 45% and Park 53% of the vote, but Park's party failed to achieve a two-thirds majority in the National Assembly, which is required for constitutional amendment. These election results did not happen under normal circumstances; elections were thoroughly manipulated through police and administrative apparatus, corrupt use of funds, and manipulation of the south Korean economy.

Finally, Park usurped the constitution in 1972 and declared martial law to amend it. This amended constitution is the so-called Yushin constitution, the apex of the legal structure of dictatorship and political repression.

The Yushin (Revitalization) System

The Yushin dictatorialization of the regime and political repsession in many ways. The present regime argues that national security requires the restriction of freedom, ... the freedom of speech must be curtailed to prevent ideological penetration. Thus goes the argument.

Secondly, the goal of economic growth is supreme, and all other goals must be subsumed under this. Naturally, the rights of laborers, farmers, and consumers must be sacrificed in favor of foreign corporations and industrialists.

Thirdly, the regime has rationalized itself with two arguments:

1) In 1972 the Yushin (Revitalization) Reforms, which centralized virtually all the government powers in the hands of the president, were justified in the name of the dialog with north Korea. This is indeed an ironic argument.

2) In an attempt to rebut Western criticisms of Park's regime, it is argued that the Western style of democracy is not appropriate to Korea, therefore, a Korean style of democracy must be instituted.

The above arguments by the regime in south Korea are never fully believed by the Korean people; they are too tarnished to have any effect upon the people. National security is too much and too dangerously used for political purposes, undermining people's confidence in the defense and security policies of the government. The people feel insecure; they feel that political repression is not warranted, despite the government's argument to the contrary.

Since the 1961 military coup the regime has neither political support nor economic base. As we have noted, it failed to build political support in a democratic way, and was deeply threatened in the 1971 presidential election, when the people nearly elected the opposition candidate, Kim Dae-jung. The Park regime sought to build an economic base by inducing Japanese and other foreign capital. It is now known that U.S. and Japanese multinational corporations became one of the chief sources of political funds for the Park regime, and that political corruption itself was experiencing a "bonanza" in the process of economic growth.

The regime equated GNP growth with the "utopian welfare state," and promises the dream world of abundance on the one hand; while on the other hand, the laborers, farmers, and consumers are exploited, commanded to sacrifice and suffer, and have their rights drastically curtailed.

In the initial "expansion boom" of the south Korean economy the people may have believed the government story, but now they are wiser. Confidence in the government economic rhetoric is rapidly waning and eroding. Economic problems such as high inflation, maldistribution of wealth, and increasing international restrictions on exports are driving the south Korean economy into serious trouble, and the people's reaction is one of disillusionment.

No economic policy should repress the rights of laborers and farmers in the name of economic growth; this policy becomes a fundamental source of political instability. People feel that south Korea is reaching a critical stage of such instability.

The dialog with north Korea is a very poor argument for the increased authoritarianism of the Yusin regime. It indicated a lack of confidence in the political support of the south Korean people; and this tendency of internal regimentation in the wake of, or process of, dialog is structurally contradictory to the real development of dialog and to national unification. For the real success of dialog there must be a democratic process in which the people can discuss all the issues involved and their desires and opinions can be known.

In the international environment, under the full impact of "detente," it is worrisome that south Korea's internal political regidity may intensify, with the consequences of further political repression and betrayal of the people's opinions. Already there is a dangerously large gap in the perceptions of the south Korean people about the outside world, even about Korean-U.S. relations. This is due to systematic manipulation of information and media process on the political and international situation.

Finally, the "Korean style of democracy" is neither democracy nor Korean. In modern Korean history, the Korean political heritage is completely discredited, both in the form of the Yi Confucian regime and in the form of the "modernized Confucian" regime of the Japanese colonial power.

In resistance against both of the above regimes, the Korean people internalized democratic values and built a democratic heritage, the most pronounced evidence of which is the March First Independence Movement of 1919. Furthermore, democratic education in the post-Korean War era made a fundamental impact on south Korea, which cannot be erased easily. The level of education and impetus for education among the south Korean people is very high and very intense. The success of education in south Korea is not due to the Park regime's policies, but in spite of them. Korean people sell all their possessions to educate their children. This is the people's democratic heritage and strength. Besides, there is a Christian population of over five million, which is the bulwark of democracy, and a dire opponent of totalitarianism of left or right, and of authoritarianism—traditional or modern.

The Legal Structures Under Yushin

"Essentially, the Yushin Constitution placed virtually all power in the hands of President Park: the president is the chairman of the National Conference for Unification, which elects him; he appoints the members of the Central Election Committee, which oversees elections; he appoints one-third of the National Assembly; he can dissolve the National Assembly at any time; he has the power to appoint and discipline all judges; and he appoints all the members of the constitutional committee that determines whether the laws passed by the National Assembly are constitutional. Should these arrangements be deemed inadequate by the president, he can take emergency measures regarding any of the nation's affairs, whenever, in his judgement, 'the national security or the public safety and order is seriously threatened or anticipated to be threatened.'"

The following observation by Amnesty International on the south Korean legal system holds true even now:

"Under Article 53 of the Yushin (Revitalization) Constitution, revised in 1972, the president is empowerd to issue emergency decrees whenever he considers that national security is seriously threatened. Emergency Decree No. 9 was promulgated on May 13, 1975, following the fall of the Thieu regime in south Vietnam ... Emergency Decree No. 9 bans all campus demonstrations, prohibits published criticism and political meetings and enables the authorities to remove offenders from their jobs.

"On 8 July 1975, the National Assembly passed three laws considered 'necessary to put the nation on a total mobilization basis' in case of attack.

One of these laws was the Public Security Act, which is designed especially to 'control anti-state criminals and espiongae agents'... even after they have finished prison terms: it applied equally to those convicted under the Anti-Communist and National Security Laws and to those against whom former indictments were dropped. More than 10,000 persons are kept under surveillance under the provisions of this act. In practice these are mainly people suspected of anti-government sympathies who received light sentences in the past as a warning."

A. Anti-Communist Law, Article 4(i) (Law No. 643 as amended. Originally promulgated on July 3, 1961):

"Any person who has benefited the anti-state organizations by praising, encouraging or siding with these, or through other means has benefited the activities of an anti-state organization or its components or the communist organization outside the Republic of Korea, shall be punished by imprisonment and hard labor for not more than seven years. The same shall apply to the person who has organized or been affiliated with any of these organizations for the purpose of committing such acts."

This law is open to the most liberal interpretation; its effect is that any dissent is capable of being characterized as a benefit to an anti-state organization, and is therefore as such illegal.

B. Emergency Decree No. 9 (promulgated on May 13, 1975)

Those who violated this measure are punished by imprisonment of one to fifteen years. Any of the following constitutes violation of the Emergency Decree:

i) "Fabricating or disseminating falsehood, or making false presentation of fact."

ii) "Denying, opposing, distorting or defaming the Constitution; or asserting, petitioning, instigating or propagating revision or repeal thereof, by means of assembly, demonstration, or by using mass communication media as such newspapers, broadcasts, or news correspondence, or by making documents, pictures, records or other publications."

Article 2 prohibits any person from broadcasting, reporting, or otherwise disseminating publicly the fact or content of criticism of the government by another.

C. The Criminal Code, Article 104-2 (Law No. 293, originally promulgated on September 18, 1953, amended by Law No. 2745 on March 25, 1975):

"1) Any Korean national, who endangers or is feared to endanger the security, interest, and dignity of the Republic of Korea, in a foreign country, by insulting or slandering the Republic of Korea or any State organ established under the Constitution, by distorting the fact about it or disseminating fictitious description of it or in any other way, shall be punished by a penal servitude or imprisonment without hard labor for not more than seven years.

2) Any such Korean national who commits such acts as prescribed in the preceding paragraph by use of foreigners or foreign organizations shall be punished in the same way as in the preceding paragraph.

3) In cases of the preceding two paragraphs, a suspension of civil rights for not more than ten years may be sentenced concurrently."

This bill was passed by "irregular means," in the absence of opposition party members and without proper committee deliberations.

Students of Seoul National University unfolded a fierce demonstration on campus Jun. 12 last year, calling for the abolition of the so-called "yushin constitution." Then, they clashed with police mobilized to suppress the demonstration.

B. Economic Growth Under Park Regime

South Korean economic growth is characterized by serious dependency upon international capital, in the form of both public and commercial loans and direct foreign investment, and also in the form of technology and trade (export). This seriously jeopardizes any development of a self-reliant national economy for the people.

Between 1959 and 1978, public and commercial loans reached 11,257 billion U.S. dollars, and direct foreign investment reached U.S.$927,572,000 (858 cases). The south Korean economy is heavily dependent upon the export sector, which is "insulated" from the people. Therefore, the so-called miraculous economic growth does not have much effect upon the people's sector (versus the modern industrial sector) of the south Korean economy, creating serious underdevelopment of small and medium industries as well as of the rural economy. For example, at the height of the New Community (Saemaul) Movement in 1976, the average farm household was indebted in the amount of 37,421 won; after one year, in 1977, the debt of the same farm household had increased to 81,564 won (118% increase).

Another serious structural problem which plagues the south Korean economy is that of rampant inflation.

In spite of the government's repeatedly revised figure for inflation, 15%, the actural inflation rate is regarded as 30% by the business community in south Korea. The lower income people are hit hardest, for the prices of necessities have gone up by 50% to 100% and more. Since January 1977 the cost of major items in every family budget has increased greatly. Food prices rose by 55% at the market, with basic foods rising as follows: rice, 28.2%; meat, 58.2%; fish, 46.1%; eggs, 50%; vegetables, 92.8%; milk products, 12%; alcoholic beverages, 34.2%; basic seasonings, 44.1%. (As of June 1978)

Underdevelopment of the Rural Economy

Forces working against rural development are various: the import of American surplus grains has initially played a negative role. For example, it is not economical for south Korean farmers to produce wheat (a second crop) and cotton, though both of these were traditional products of Korean farms. The industrialization policy not only neglected the rural sector, but caused rapid urban migration by the labor force, high production cost of agricultural goods(especially rice) and a low grain price policy, and resulted in land expropriation and speculation by the big industrialists.

The so-called Saemaul Undong (New Village Movement)— the cornerstone of the government's rural policy—has economically exploitative goals:

1) to foster savings only to be used by the non-agricultural sector, or to offset the agricultural investment costs;

2) to increase food production so that food import should not eat up the foreign exchange needed for trade by industry;

3) to sell industrial goods to farmers even on a credit basis;

4) to produce cheap raw materials for industrial production.

In this process the farmer's life is regimented and vertically integrated into the urban industrial sector.

The government policy for rural development has had disastrous economic, social, and political consequences. The typical example of this is found in the government-controlled agricultural cooperatives.

In 1962 a temporary measure was decreed to control the agricultural cooperatives administratively by means of appointment of co-op officials from top to bottom. Thus the agricultural co-op became an instrument for the government's control and development of the rural sector, for the last 17 years. The operation of the cooperative is undemocratic and high-handed, and is misused by the ruling party and government officials.

The credit activities of the agri-co-op are supposed to help the finances of farmers; however, the bulk of the fund is flowing into non-agricultural industries and into policy implementation of the government, rather than into productive activities of the farmers. For example, 125,000,000,000 won out of the savings of farmers was used by other industries and government in 1977.

The agricultural cooperative is serving as a government network of sales distribution of fertilizer, agricultural equipment, pesticides, and other things such as cement in an arbitrary, centralized and exploitative way, without any regard to the real needs or desires of farmers. 95% of purchase and distribution decisions are made by the central office in a unilateral manner, presumably according to instructions of the government. The original cost of the fertilizer at the factory is only half its price at the co-op. This is a telling example of the government policy.

The agri-co-op is an undemocratic, exploitative, and corrupt political instrument of the ruling regime which forces the purchase of goods produced by the secondary industry, and forces savings for use by the government and industry outside of the rural community. The political and social consequences are extreme instability and underdevelopment, with resultant injustice and corruption. This tendency is increasing in the last several years, while the government claims become more and more rosy, and even fantastic.

Farmers have no recourse to redress the unequal and unfair tax burden levied against them. Farmers are discriminated against in tax policies in comparison with urban wage earners, not to mention the comparison with industrialists. Land tax is calculated for the farmers with a base rate of exemption calculation much lower than that off the urbanites. For example, the urban dweller with a family of five members earning 1,600,000 won would not pay tax; but a rural family of five must pay 284,000 won tax. There are many other technical and calculation discriminations that make the farmers more indebted than ever before.

Farmers are squeezed not only by the taxes and co-ops, but also by rice price control.

The social dislocation of the rural community is so great that migration of rural population to cities in 1977 reached 407,000. Moreover, according to government statistics, hundreds of thousands of persons in rural areas became mentally ill during 1978. The social cost is indeed incalculable. The New Village Movement forces farmers to spend money which they do not have for the remodeling of their houses; and this is an example of the way they go deeper and deeper into debt.

Workers

South Korea is heralded as a shining example of rapid economic growth in the world today. However, the rights of the workers have been very much curtailed in this process of growth, which has been anchored on the cheap and plentiful labor force and the foreign capital induced on this basis.

Shown here is a female worker walked away by policemen. South Korean weavers gathered in a Seoul hall on Mar. 18 last year, demanding the guarantee of workers' human rights. Police cracked down upon the gathering.

The suppression of the legally guaranteed rights of labor, and the arbitrary handling of labor relations in the process of the ongoing exploitaion of workers without their receiving a substantive share of the benefits, is a growing source of instability beneath the apparently tranquil surface. Low wages, bad working conditions, and inflation, add to the pressure. Furthermore, the rhetoric of "welfare society" raises the expectations of the laborers; but there is no real prospect for welfare measures that will substantially alleviate the suffering of the workers.

Low Wages. Wages continue to be inhumanly low. 395,000 workers in 7,517 factories (employing more than 16 workers each) were receiving an average monthly wage of 31,000 won (U.S. $66), as of August 1978.According to the Federation of Korean Trade Unions (FKTU), 76.8% of their women members receive monthly wages of less than 50,000 won (U.S. $ 104). The wages of 76.7% of all workers are less than the minimum taxable income.

There is no minimum wage system. The chief reason for keeping the wages down is to "induce" foreign capital, and for its sake the workers' rights are trampled down and suppressed.

Worsening Working Conditions. Working hours are too long. South Korean workers average almost 60 working hours a week (1977 ILO figure).

During the first half of 1978, industrial accidents increased by 23.4%, reaching 6,440 cases. Since 1970 the accident increase rate has been 9.8% per year. In 1978 one person per 2,000 laborers died as a result of accidents at work.

37% of all industries which employ more than 16 persons (20,671) have broken the Labor Standards Law. 78.9% of the violations are related to the question of wages.

Labor-Management Relations. Under the present suspension of the Labor Law, there can be no normal relations between labor and management; the hands of labor have been tied. Under these conditions there were 105 labor disputes during the first three quarters of 1978, up to September 28. Out of these 105, 79 cases were related to wage questions.

The figure on labor-management disputes shown here is far below the actual figure, because the government administratively controls labor-management relations in an arbitrary fashion, and no collective bargaining is possible in the present situation.

Restriction of Labor Rights. Since 1963 the right of laborers to organize has become complicated due to the administrative procedure of registration with the government. When the government does not issue the registration certificate, the organized union is illegal. Furthermore, the Extraordinary Law on Foreign Investment (1970) makes it extremely difficult to organize labor unions. A labor union can be dissolved or its officials changed by the government when it is regarded that the union has violated the law or is harmful to the public interest.

The strict control of labor unions is further carried out through arbitrary procedures in the election of union leaders, and by the dismissal of those leaders not cooperative with the government. To cite one case as an example, in the recent election to choose the head of the National Textile Workers Union, it was expected that incumbent Kim Yong-tae would be defeated due to his extreme unpopularity as a government-controlled figure who is unsympathetic to the desires of the Textile Union members. However, through manipulation of the election process—preventing some of the opposition delegates from participating in the vote, and alleged bribery of some delegates— Kim won re-election.

In another case, violent measures were used to destroy a local women's textile workers' union— the Dong-il Textile Co. workers' branch union in Inchon. It is believed that the gang of thugs who invaded the Dong-il union office on February 21, 1978, threw human excrement on the women union members, beating and injuring 70 of them, and destroyed the ballot boxes and other materials prepared for that day's election, were sanctioned by the Dong-il Company and evidently by the government authorities also. The National Textile Union then declared the election illegal and dismissed the leaders of the local union. As a result of that action and subsequent arrest and imprisonment of members of the union, the union has virtually ceased to exist as a representative organization responsive to its members' needs. The present union chairperson was hand-picked by the company.

On March 10, at a government-sponsored rally in commemoration of Labor Day, hundreds of workers, including Dong-il Textile Company laborers, shouted in protest against the suppression of unions. Many were arrested and a few given prison sentences of 2-4 weeks. Following this there was a series of hunger strikes by workers and others sympathetic to their demands.

As a result of their participation in hunger strikes and their absence from work, 126 workers were fired by Dong-il Textile Company. Their lives, already difficult under poor working conditions and low wages, now became extremely hard. The Friday prayer meeting on September 22 was chosen as an opportunity to describe their struggle to Christians and others concerned about their plight. The Dong-il workers enacted a drama of their work situation and the attack which destroyed their union; most of the audience were weeping by the climax of the play. Then, as the workers were leaving the auditorium, shouting demands for their rights, a violent police attack was launched. Many persons were beaten, some tortured and indecently assaulted, and a number received 15-20 day prison setences.

Another incident which has aroused great concern about the lack of protection and basic rights afforded workers is the suspicious death of a worker at Nongshim Ramyon Co., belonging to the Lotte Group. This worker had gone to company officials reportedly to protest his low wages, and following this he was found dead. Circumstances have led many to believe his death was not suicide, as the company claims it was.

The above incidents typify the authorities' attitude and policy toward any and all workers who try to improve their wages and working conditions. There is almost no way open to the workers by which they can protect their rightful interests.

Collective bargaining and strikes are forbidden in foreign-invested companies; and where there are disputes, the government deals with them administratively. This is reinforced by the National Security Law of 1971, which stipulates that all collective bargaining and collective action are controlled by the government.

Between September 1, 1970, and August 31, 1971, there were 1,656 labor-management disputes. In 1978, as of September, only 105 cases are recorded, as noted above. This shows the degree of suppression of labor activities.

Thus there is no free and autonomous trade union movement which would fight for the rights of laborers, pursue their legitimate interests and bring about healthy working conditions. Furthermore, laborers are suppressed in labor-management relations so that conflict is not resolved democratically, justly, and peacefully. This will be one of the chief sources of social unrest.

(To be continued)

Korean Feature Film

Lots of Kum Hui, Un Hui

The February 8 Feature Film Studio produced a wide-screen color film " Lots of Kum Hui and Un Hui."

The film vividly depicts the cute unlike lots of twin-sisters, Kum Hui and Un Hui, separated in the north and the south.

The film "Lots of Kum Hui and Un Hui" reflects the eager desire of the Korean people to reunify independently their country bisected by the U.S. imperialist aggressors at the earliest possible date. It is another great success glorifying our ever-developing film art.

Right after liberation on August 15th, 1945, Pak Mong Gyu, father of the twins, teaches in a rural primary school in south Korea. He wishes to become a musician. One day he writes a song and teaches it to his pupils. But the work "The big star over Mt. Paektu" of his song causes him trouble.

He is sent to a jail.

There he falls seriously ill and is expelled from school. Meanwhile, his wife dies after the birth of her twins.

Pak Mong Gyu believes that he can bring his talent into full bloom and raise his daughters well only under the care of the great leader General Kim Il Sung.

That is why he leaves with his daughters for the northern half of the Republic. But on his way he dies of his illness. Before dying, he has put a music notebook into Un Hui's bosom.

It contains a song entitled "Father's Blessing" he wrote with a feeling of boundless reverence for the General. It reads:

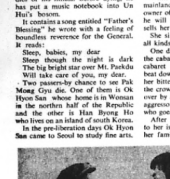
Sleep, babies, my dear

Sleep though the night is dark

The big bright star over Mt. Paektu Will take care of you, my dear.

Two passersby chance to see Pak Mong Gyu die. One of them is Ok Hyon San, whose home is in Wonsan in the northern half of the Republic and the other is Han Byong Ho who lives on an island of south Korea.

In the pre-liberation days Ok Hyon San came to Seoul to study fine arts.



Ok Hyon San (right) and Han Byong Ho (left) bid farewell, taking Kum Hui and Un Hui with them.

But he couldn't realize his aspiration, because he had no money. So he is now on his way home.

Han Byong Ho, for his part, could fish no more because a U.S. military base has been set up on his islet, and he went on the mainland to earn money, but in vain. Now he is coming back to his island empty-handed.

The twins are saved by them.

Ok Hyon San takes Kum Hui to the northern half of the Republic and Un Hui remains in south Korea under the care of Han Byong Ho.

Under the General's care Kum Hui enjoys all happiness of life as her father wished.

She becomes a dancing star.

She gives performances at the Pyongyang Grand Theatre and other theatres in the capital, on the deck of a ship of the open sea fishing fleet and on seething socialist building sites.

Meanwhile, Un Hui becomes a poor fisher on her island, in spite of her great musical talent.

Her singing delights her yokemates while they are catching shellfish and gathering seaweed. She is eager to learn music. But it is but a daydream in south Korea, a U.S. imperialist colony, where the working people suffer exploitation and oppression and where "the rich get richer and the poor poorer."

While Han Byong Ho is on the mainland to earn money, the shipowner of the island tells Un Hui that he will make her learn music and sells her to a whaler.

She sings for the rich, swallowing all kinds of insults and humiliations.

One day, Han Byong Ho comes to the cabaret to fetch Un Hui. But the cabaret keeper and his personnel beat down Byong Ho. To escape from her bitter fate, Un Hui runs out into the crowded street, and she is driven over by a jeep of the U.S. imperialist aggressors and becomes a cripple who goes on crutches.

After much trouble she gets back to her island. But her old home and her family are to be seen nowhere.

Having learned the tragic lot of Un Hui, Kum Hui makes a firm determ[in]ation to work more energetically to hasten national reunification.

She goes back again on the mainland in quest of her family. One day, she finds her younger brother rummaging in a dump heap for something to eat, carrying a tin in his hand, and farther, under a bridge, her ailing and starving mother in a straw-mat hut.

Meanwhile, Ok Hyon San has become a well-educated senior in the northern half of the Republic.

One day he meets with Han Byong Ho in a port after their 20 years' separation. Han Byong Ho tells him how he came to the north.

On the mainland, he had been insulted and taken to the police station. Back on his island, he and his fellow villagers launched on the vicious shipowner who had deceived and sold Un Hui. Routed by the policemen, they had left their native island in a boat. A heavy storm had drifted them into the territorial waters of the north. There they were saved.

Han Byong Ho, a poor fisherman in south Korea, is now a workman head on board a factory boat. His younger son works with him, and his elder son is a metal worker in a machine plant.

He tells Ok Hyon San how much painful it is for him not to be able to share his happiness in the north with his family in south Korea—his wife, children and Un Hui—who are living in poverty.

So, the twin sisters have taken quite different ways of life. Why? The answer is provided by the film.

It shows wire entanglements and markers on the Military Demarcation Line, a big tree standing on the railway track and an ugly, haughty M.P. of the U.S. imperialist aggressor army lowering at the north where the people live happily. It shows all that arouses in the heart of every Korean indignation and disgust and it severely condemns the U.S. imperialists, the very authors of the tragic national partition.

Through its truthful and profound representation of this reality the film brings to full light the crimes of the US imperialists and thePak Jung Hi junta who have trampled our fatherland and reduced south Korea to a living hell; it strongly demands that the U.S. imperialists withdraw from south Korea at once and Korea be reunified by the Korean people themselves.

Un Hui is deceived and sold by the shipowner and becomes a cripple after suffering all kitters of life in south Korea.

For its lofty ideological and artistic value, the feature film "Lots of Kum Hui and Un Hui" greatly inspires the Korean people struggling for the independent, peaceful reunification of the fatherland and the grand socialist construction. It also evokes the sympathy of the world honest-minded people, the world revolutionary people, who sincerely hope for the independent, peaceful reunification of Korea and render active support and encouragement to the Korean people in their sacred struggle for national reunification.

Korean Paintings

"Butterfly" By Nam Kuk U (1881-1888)

News Dispatch from Pyongyang

Apr. 29

*Ikkasaa the First, Emperor of Central Africa, met the delegation of the Foreign Ministry of the DPRK headed by Kil Jae Gyong visiting his country.

May 7

*A delegation of the Workers' Party of Korea headed by Kim Hwan, member of the Political Committee, and Secretary of the Central Committee of the Workers' Party of Korea, left Pyongyang to attend the 22nd Congress of the Communist Party of France.

*A government delegation of the DPRK headed by Chong Song Nam left Pyongyang to attend the second meeting of the inter-governmental economic and scientific-technological consultative committee of the DPRK and the Socialist Federal Republic of Yugoslavia.

*A delegation of the Korean Central Broadcasting Committee headed by Kang Dok So left Pyongyang to attend the 29th annual plenary meeting and 34th meeting of the Administrative Council of the International Radio and Television Organization scheduled in Bulgaria and the celebration of the 25th anniversary of the founding of the Bulgarian Television.

May 8

*A party workers delegation of the Romanian Communist Party headed by Lucian Dragut, First Vice-Chairman of the Central Council of the Workers' Council of Economic and Social Activities of Romania, arrived in Pyongyang.

*Otaka Yoshiko, Liberal Democratic Member of the House of Councillors of Japan, and her party arrived in Pyongyang.

May 9

*A delegation of the Red Cross Society of the DPRK headed by Kim Tae Hui left Pyongyang to attend the international Red Cross primary health care seminar for the developing societies scheduled in the Soviet Union.

*A delegation of the Korean Movement's Union headed by Li Bong Se left Pyongyang to visit the Soviet Union.

*A delegation of the Korean Democratic Women's Union headed by An Ok Son left Pyongyang to attend the Third National Congress of Bulgarian Women and attend the congress of the Women's Union of Czechoslovakia. (KCNA)

Foreign Journalists Impressed by Pyongyang

A large number of foreign journalists visited Pyongyang, capital of the DPRK to cover the 35th World Table Tennis Championships held between April 25 and May 6. They were impressed with Pyongyang and other parts of the country which had developed beyond their imagination under the wise leadership of President Kim Il Sung. One UPI man Robert Crabbe sent the following stories:

Socialist Model

(From Mainichi Daily News, May 10)

Pyongyang is beautiful city where mature, graceful willow trees stand in rows in grass parkways along the broad streets.

Peking is a city whose streets are clogged with bicycles but none are to be seen in Pyongyang.

"We have a city transport system and we send the bicycles to the countryside where they are needed," a guide shepherding the Americans explains.

Gas powered and trolley buses cruise the streets. So do automobile trucks and Swedish Volvo Taxis. There are no private cars but German Mercedes can be hired. Traffic is light and there is no smog.

Baton-wearing policewomen in smart green uniforms direct traffic at the main intersections.

"Pyongyang is a city built in a park," the guide boasts. Nobody contradicts him. Green zones are everywhere. In the parks, trees line artificial lakes and rivers. Peach blossoms and azaleas beloved by Koreans flower in all their early glory.

Nothing in Pyongyang is more than 26 years old.

The U.S. Air Force bombed the place flat in the 1950-1953 Korean war. Though only conventional bombing was used, the destruction was even more complete than at Hiroshima where history's first atomic bomb burned out the core of the city but left the fringes intact.

Pyongyang did rebuild. Unlike Tokyo and most Japanese cities devastated in World War II, it discarded its old oriental design of narrow streets and low buildings.

Today Japanese who lived in Pyongyang in its era of Japanese rule before World War II find it unrecognizable.

It is a city built as a showcase for President Kim Il Sung's peculiar brand of communism, which the DPRK now offer as a model to Third World countries.

The DPRK likes its women feminine and attractive. That is another difference from China, where sex appeal was frowned on from 1966-76 during the Cultural Revolution.

Unlike Peking, Pyongyang is salted with beauty shops. Hairdos conform that most Pyongyang women visit them.

Every department store has a big cosmetics concession. Most of ladies and other facial make-up is widespread, though eye make-up in the Western style is not seen.

Many wear flowery, knee-length versions of the China chongori, the high waisted traditional dress of Korean ladies. Most others have on two-piece skirt suits. Heels are low.

Traffic is light in a spacious city whose officials say it has a population of about one million.

The customers, wearing chogori and other dress, line up to buy ice cream.

(Korean women's traditional dress)

Two subway lines with a total of 16 stations cross the city at right angles. They were completed at depths 300 feet and more underground.

As a result, what must be some of the longest escalators on earth have been constructed to get people in and out.

The stations are underground palaces with marble floors, chandeliers, elaborate chandeliers. Each station is named after an event in the country's revolution and the 34 years rule of President Kim that has followed.

Vast landscapes in mosaic tile line the walls. All stations shown visiting reporters have statues of the country's President.

At intervals of several minutes trains of only two car lengths pass through with only a few passengers.

It seems impossible they could generate enough revenue to cover the construction cost.

Couple Closest Rev. Partners

(From Japan Times, May 8)

Marriage is a matter of "revolutionary partnership" in the DPRK where women bear lectures on "bringing up children to be good communists."

Young people choose their own mates, free from the family-arranged marriages of the past, said Kang Chun Kum, a member of the Central Committee of the Democratic Women's Union. In an interview, Mrs. Kang gave Westerners a rare glimpse into customs of love and marriage in this country of 17 million where everyone is expected to marry.

There is no such thing as a civil or religious ceremony performed by a judge or minister, Mrs. Kang said. When a couple decides to marry, they ask their parents for permission.

"The family then arranges for the wedding ceremony joining the couple in the presence of relatives," said Mrs. Kang.

When a woman becomes pregnant, she receives free maternity care, usually in a local clinic. Mrs. Kang said breast-feeding is almost universal because "it is necessary to raise children with the mother's own milk to give them health."

She said men and women have the right to marry at the age of 18, but usually don't until they're 24 or 25 years old. Young men and women don't finish their education until they are 22 or 23, she said. After that, they work for a few years "to pay back the country" for their free schooling.

Almost all married women work until retirement at age of 50, Mrs. Kang said, except for 77 days of paid maternity leave. The state starts educating toddlers at the age of one year and seven months to ourselves "so we are liberated from burden of child rearing," Mrs. Kang said.

Divorce exists in North Korea, she said, but "We can hardly find divorced couples because young couples marry according to their own choice so there can be no quarrel between them."

Brief Korean History (13)

Split of Silla, Unification by Koryo, End of Palhae

After putting under his control today's Chungchon and Cholla Provinces, Kyon Hwon, commander of the rebel peasant force based in the western area of Silla, established the Later Paekche in 900 with Wansanju (Chonju) as its capital. Kyon Hwon was formerly a staff officer of a Silla garrison charged with defending the southwestern coast. When peasants rose in uprisings one after another in his area, he joined and took command of them. That, however, did not change his nature as a feudal aristocrat. As he grew in power, Kyon Hwon called himself a feudal lord.

Around that time, a new feudal force emerged in the northern area. Its leader was a Buddhist priest-turned soldier, Kung Ye with the royal background of Silla. He in the beginning served in the Kyunggi army in Pukwon and later separated from it, creating his own strong army.

His military power was strongly felt everywhere in particular when he won so his side in Kuhwa, local official in Hwanghae Province—Wang Gon. Kung Ye quickly moved to declare the founding of a new state with Songak-san as its capital. His authority was easily accepted by rebel peasant forces in different parts of the country.

In 901, Kung Ye appointed himself to be a monarch and called his dynasty Koguryo or Koryo or the Later Koguryo as he considered himself the restora tion of all the territory of former Koguryo. Later he changed the name of his country to Majin and then Taebong. In this manner the country of Silla was divided into three, and this state continued for 30-40 years, known as the Later Three Kingdom Period in Korean history.

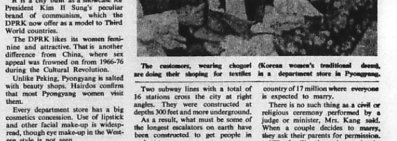
Of the three Kingdoms, Taebong ranked No. 1 in power. Taebong built a gigantic castle, 40 li in circumference, in Cholwon in Kangwon Province between 904 and 905. Mobilized in the work on the construction of that castle were tens of thousands of people, who built a luxurious palace, government offices and dwelling houses for aristocrats.

Taebong advanced its troops to the north of the Taedong River, seizing a vast area of Silla and they set up strong defenses. Thus, the present northern part of Kyongsang Provinces was torn off from Silla. A powerful naval fleet was sent by Taebong to land on the Raju area of the Later Paekche. The Later Paekche fiercely resisted the encroachment by Taebong.

With his power growing at a rapid pace, Taebong's king Kung Ye revealed his real characters as a tyrant. He ruthlessly suppressed and deceived his people, by calling himself an incarnate Maitreya-bodhisattva. A religious mania was creating a restless atmosphere. This confusion drew attention of Wang Gon, an influential feudal lord in Kangyong, an official of the Taebong regime, who staged a coup d'etat and toppled Kung Ye in 918. Then successful coup ended with installing a new dynasty. He named his regime Koryo (the origin of Korea in the west), which name succeeded to Koguryo, and set up the seat of government at Kaesong.

Wang Gon followed the policy of actively and vigorously attacked the Later Paekche and Silla in a bid to unify the whole of Korea. In 930 forces wiped out the army of the Later Paekche near Ponghwa-dong in North Kyongsang Province. As Silla declined, many of its people surrendered to Koryo. In 935 the king of Silla surrendered himself to Koryo, putting an end to the reign of Silla. The remaining army of the Later Paekche was defeated in 936, completing the unification of Korea by Koryo: namely, the appearance of a unified state in Korea in the true sense of the word.

Palhae, which prospered for 200 years, kept on declining between the end of the 9th century and the beginning of the 10th century. Those days, aristocrats fought each other at central and local levels, with separatist moves in many parts. A harsh exploitation ignited the long-smouldering resentment of the people which exploded in different parts. With the contradiction of classes, the chauvinistic sentiments sharpened between the Koguryo people and the Malgal people. The Malgal people mostly belonged to the ruling



Pyongyangites enjoying beer drinks after their office hour

(To be continued)

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